The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. III.] FRIDAY, 18TH FEBRUARY, 1853. [No. 60.

FOR LONDON; TO SAIL on the 5th March 1853.—Touching on the Coast, and at the Cape if inducement offer. Messrs GREEN'S fine A I frigate built Passenger ship *VERNON*, 1000 Tons, AUGUSTUS CONSITT, Commander. Has first rate accommodations for Families, and carries a Surgeon. Plans of the Cabins may be had on applications to

WALLACE & Co.

Bombay, 26th Oct. 1852.

NOTICE.—MR. GEORGE L PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office, 28th January, 1853.

Price Ten Shillings,

In three volumes, cloth, containing 1,537 pages.

A PRIMER OF THE HISTORY OF THE CHURCH IN IRELAND, from the introduction of Christianity to the formation of the Modern Irish Branch of the Church of Rome in the 12th Century. By the Revd. Robert King, B. A., late Scholar T. C. D.

The following high testimony is borne to this Work by the Lord Bishop of Ossory, in the Appendix to his charge on the late "Papal Aggression," p. 225:—"The foregoing authorities are all taken from the Appendix to Mr. King's Primer of the Church History of Ireland. The work is, I believe and hope, too well known to require that I should add my testimony to its merits. The author has spared no pains to supply a very great want in our literature, and has succeeded in providing ordinary readers with a trustworthy history of the Church in this country. The Appendix of Documents is of the highest value."

London; Darling's Clerical Library, Gt. Queen-street;—Dublin: J. McGlashan;—and may be procured through any Bookseller in Bombay, Calcutta, or Madras.

NOTICE TO PARENTS AND GUARDIANS.

MRS. DAVIES, of Grove Hill, Glebe, Camberwell, continues to receive as Pupils, a small number of young Gentlemen under 12 years of age, and she has still a few vacancies. Fuller particulars may be obtained on application to Capt. W. S. JACOB, Observatory Madras, or to Dr. H. MILLER, Bombay.

FOR SALE AT J. HUBER AND CO.'S OFFICE,

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PIANOS BY JOHN LEWIS SANNE of Hamburg, Table form, Mahogany casement, 6⅔ Octaves, Patent Lever Repeater, with newest English improvements and Metal Bars, including flannel-lined oil cloth cover, Tuning Hammer and Key, Reserve Strings, Wood and Tin Case packed, ... Rs. 500

FIRE ARMS by F. BAADER, of Munic, (Armourer to the King of Bavaria) well known and sought even in England.

Double Rifles, with Hair Trickers, ... Rs. 200
Do. GUNS, ... Rs. 150
RIFLE PISTOLS, in case with implements, per pair,.. Rs. 70
SADDLE do. without do..... Rs. 50
ROMAN SWORDS, with Belt, and extra Dagger in the same Scabbard..... Rs. 30
Ditto, Damasked work and gilt..... Rs. 20

Bombay, 30th November, 1851.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.

January, 1852.

HEALTH FOR INDIA!!

HOLLOWAY'S PILLS.

AN ASTONISHING CURE OF DISORDERED LIVER, WITH A VIOLENT COUGH AND GENERAL DERANGEMENT OF THE SYSTEM.

Copy of a Letter from Mr Treharne, Chemist, Carmarthen, dated September 10th, 1852.

To Professor HOLLOWAY,

DEAR SIR—I am happy to inform you that your far-famed Pills have effected another cure. Mrs. Eliza Davies, of Pontyberem, near Carmarthen, was for many years a great sufferer from a disordered state of the Liver, with all its attendant evils, as weakness of the stomach, bad digestion, loss of appetite, head ache and general debility, in addition to which she had a violent Cough, and occasionally severe fits of Ague. This complication of diseases so weykened her constitution that no hopes were entertained of her recovery notwithstanding she had the best medical advice. At length a friend recommended her to try your Pills which happily she did and by continuing their use for a short period, she has been perfectly restored to health.

(Signed) J. D. TREHARNE.

MIRACLOUS CURE OF DROPSY.

Extract of a Letter from Edward Rowley, Esq., of India walk; Tobago, dated April 8th, 1852

To Professor HOLLOWAY.

DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, DROPSY and which, under God, was affected by your invaluable Pills. I was tapped five times within eight months, and skilfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone this miraculous medicine cured me in the course of six weeks

(Signed) EDWARD ROWLEY.

A WONDERFUL CURE OF A LIVER COMPLAINT, ACCOMPANIED WITH A PALPITATION OF THE HEART, AND SHORTNESS OF BREATH THAT HAD DEFIED THE SKILL OF THE MOST EMINENT SURGEONS IN INDIA.

John Ward, of the 1st European Bengal Fusileers, in Cawnpore and afterwards at Lahore, suffered dreadfully from a Liver Complaint, Palpitation of the Heart, difficulty of Breathing, and an overflow of blood to the Chest, frequently to such a degree that he vomited great quantities. He had at different times hundreds of leeches on his left side and over the region of the heart, besides being cupped and bled by the surgeons of the regiment, who with other medical gentlemen of great eminence considered his case was hopeless and past all human aid; whilst lingering in this condition, and after being invalided from the regiment, he was advised to try Holloway's Pills, which he obtained from Messrs. Greenway's at Cawnpore, and Messrs. C. & J. Frood, at Lahore. The extraordinary medicines have been the means of restoring him to perfect health. John Ward is a native of Rath Milton, County of Donegal, and holds a first-rate certificate of character from his commanding officer, Lieutenant Colonel Burrell, of the 1st European Bengal Fusiliers.

Dated september. 24, 1852.

INFALLIBLE CURE OF A STOMACH COMPLAINT, WITH INDIGESTION AND VIOLENT HEAD-ACHES.

Extract of a Letter Mr. S. Gowen, Chemist of Clifton, near Bristol, dated July 14th, 1852.

To Professor HOLLOWAY,

DEAR SIR—I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, Indigestion, loss of Appetite, violent Headaches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial results at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children, particularly in cases of measles and Scarlatina, having effected positive cures of these diseases with no other remedy.

(Signed) S. GOWEN.

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague	Inflammation
Asthma	Jaundice
Bilious Complaints	Liver Complaints
Blotches on the skin	Lumbago
Bowel Complaints	Piles
Colics	Rheumatism
Constipation of the Bowels	Retention of Urine
Consumption	Scrofula, or King's Evil
Debility	Sore Throats
Dropsy	Stone and Gravel
Dysentery	Secondary symptoms
Erysipelas	Tic Douloureux
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Fevers of all kinds	Ulcers
Fits	Veneral Affections
Gout	Worms of all kinds
Head ache	Weakness, from whatever cause
Indigestion	&c., &c.

Sold at the Establishment of Professor Holloway, 244, Strand, (near Temple Bar London,) and by all respectable Druggists, and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and 4 rupees each Box.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients in every Disorder are affixed to each Box.

AGENTS FOR INDIA.—All Chemists in Calcutta, Mr. F. Nesserwanjee, Bombay,—Messrs. Oakes Dalgairns and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephenson and Co., Do—Thomas Payne and Sons, 7.8. Writers Buildings Calcutta; Mr. Cook, Dacca; Mr. Fell, Cuttack, Mr. Chapman, Darjeeling; Mr. Wheeler, Hazarebaugh; Messrs. Thompson and Co., Monghyr; F. Smyth and Co, Dinapoore; Tuttle and Charles, Benares Mr. Tieman, Chunar; Baboo Bhugbutty Churn Chuckerbutty, Mirzapore; Bollard and Co., Allahabad; Brandon and Co., Lucknow; Greenway Brothers, Cawnpoor; Mr. Pyle, Futtyghur; Mr. J. A Gibbons, Meerut Noor Bux and Co., Delhi, and Lahore; Macdonald and Co., Umballah; Mr. Coutes, Ferozepoor; Nuby Bux and Co., Loodiamah and Jullundur Doab; Vivian and Co., Simlah; Mr. Greig, Mussoorie; Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Cursetjee and Co., Saugor, Jubbulpoor, Kamptee and Secunderabad; Huise and Nephew, Agra.

THE BOMBAY MONEY MARKET.

THURSDAY EVENING, FEBRUARY, 17 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s. 1⅞d. at 2s. 1¾d. For doct. Bills.
6 months' sight, per Rs. 2s. 1¼ d at 2s 1 5-16ths d. For credit bills.
ON CALCUTTA—at
60 days' sight, .. Rs. 9 ⅜
30 days' sight, .. Rs. 99⅝
at sight, .. Rs. 99½
ON MADRAS—at
30 days' sight, ... 99½
at sight, ... Par.
ON CHINA—at
60 days' sight, .. 100 drs. Rs. 224

BANK AND OTHER SHARES.

Bank of Bombay—	Rs. 1,000	each	1,000	18¾ per ct. pm.
Oriental Bank Corporation.	„ 250	do		52 per cent. Sales.
Commercial Bank.	„ 1,000	do		12½ per cent.
Agra Bank.....	„ 500	do		32 pr ct. pm. dividend inclusive.
Bank of Madras. ..	„ 1,000	do	1,000	19 pr ct. pm.
Apollo Press Com.	„ 12,000	do	12,000	21,500.—sale.
Colaba Press Com.	„	do		6,475.—sales.
Colaba Land Com.	„ 10,000	do		6,475.—Sale.
Bombay S. N. Com.	„ 510	do	400	67 per ct. disct.
Gr. Ind. P.R. Com.	„ 50	do		16 Rs. pm. each sh

GOVERNMENT SECURITIES.

5 per cent transfer loan .. Rs. 108⅛ per 100 Sicca. Sales.
5 per cent loan 1825-26 .. Rs. 112¼ at 113 per 100 Sicca.
5 per cent loan 1829-30 .. Rs. 112 per 100 Sicca.
5 per cent loan 1841-42 .. Rs. 110⅝ per 100 Co.'s
4 per cent loan 1839-33 .. Rs. 103½ per 100 Sicca.
4 per cent loan 1835-36 .. Rs. 99½ at 99¼ per 100 Co.'s
4 per cent loan 1842-43 .. Rs. 99¼ at 99½ per 100 Co.'s

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10 as. 2	by-16 per ₹
Bank of England Notes.....	Rs. 10¼.....	per ₹
Spanish Dollars.....	Rs. 221.....	per 100
German Crowns.....	Rs. 212.....	per 100
Sycee Silver.....	Rs. 104 at 104½	per 100 ₹s
Gold Leaf (range of quality)....	Rs. 15¾...	per tola.
Gold Ingots, according to touch	Rs. 15 9-16...	per tola.

FREIGHTS.

To London...	£3 7s. 6d. at £3 10s.....	per ton.
To Liverpool	£3 5s.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China.....	Rs. 18 at 19.....	per candy.

COMMERCIAL BANK OF INDIA.

INTEREST ALLOWED.

On deposits payable on demand..... 2 p. ct. an.
On deposits withdrawable on 3 months notice.. 3 per cent.
Do do 6 do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.

On Private Bills at or under 3 months.. 6 per cent.
On fixed Loans on Government Paper. 5 do

N. B.—Rebate on Private Bills allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities.. ..... 6 per cent.
On other Securities..... 9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight..		2s.	1⅞d.	per Rupee.
Do	do	do ..	2s. 0 3/32d.	„
Do	2 do	do ..	2s. 0⅛d.	„
Do	30 days' sight.....		2s. 0⅛d.	„
Do	sight.....		2s. 0⅛d.	„

N. B. A Fee of one Rupee is charged on each set of Bills granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ½ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India, will be remittable to them in Bills on London payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand..... 2 per cent. per annum
On do payable in one sum at 1 month's notice..... 3 do do
On do payable in one sum at 3 months' notice..... 4 do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	Not exceeding 3 months.	3	per cent per annum
On Private Bills.....		7	do do
On Private Bills secured by Government paper.....		6	do do
On Private Bills secured by Goods &c.....		7	do do

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London,	at 6 months' sight.....	2s. 1d.	per Rupee
do	at 3 do do	2s 0¾d.	do
do	at 2 do do	2s. 0 d.	do.
do	at 1 do do	2s. 0¼d.	do.
do	at 1 day's do	2s. 0 ¼d.	do.
On Ireland at 1 do do			
On Scotland at 1 do do		2s. 0¼d.	
Circular Notes payable throughout Europe.....			

N. B.—The Corporation does not draw at *six months' sight* for sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order*," and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, and the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent.

JOHN RIACH, *Sub-Agent.*

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 3 per cent.
On Private Bills at or within 3 months 6 do

INTEREST.

On Fixed Loans on Govt. Notes..... 4 per cent.
On Cash Credits and Loans on Govt. Notes 5 do.
On Loans on deposits of Goods, &c..... 6 do.

The rates of advance on deposit of 5 per cent Government Notes is 95 per cent: on 4 per cent. Govt. Notes 85 per cent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

EUROPEAN EXTRACT.

WURZBURG.

Extract Letter—Rev. H. Douglas to the Convener, of date 27th October 1852.

(From the Home and Foreign Missionary Record.)

ADDRESS BY THE MISSIONARY IN A SYNAGOGUE.

I have been on a visit to the Jews at Bouland, and met with the same cordial reception as on former occasions. Both on Friday evening and on Saturday I went to the synagogue, and remained on the latter day during the reading of the law, and of the accompanying section from the Prophets. You will no doubt recollect the very ancient custom among the Jews, according to which they have divided the five books of Moses into fifty-two sections, one of which they read in the synagogues every Sabbath, so as to complete the whole in a year. After the law they, read a portion from the Prophets or the hagiographa. The lesson from the law is read by the chasan, or public reader; but the hafterah, or prophetical part by any private member, selected by his friends, or self-appointed,—the reading of it being considered as specially honourable and meritorious. To both of these lessons there is allusion in Acts xv. 21, and Luke iv. 17. The hafterah on this occasion was Isaiah liv. and part of lv. The manner in which it was read convinced me that the reader did not know what it meant. I knew him very well, and when he descended from the platform and took his stand beside me, I ventured to ask him whether the congregation would allow my translating and explaining the hafterah at the close of the service? He immediately answered in the affirmative, and, as if delighted at the offer, hastened to communicate it to his acquaintances, and came back in a few minutes, assuring me that the people would be glad to hear me. They had soon completed the prayers. All except two or three individuals remained in the synagogue, which was nearly full. I began reading the Hebrew, and translating it verse by verse,—the people listening all the while with deep attention. I paused toward the close of the 54th chapter, expressing a fear of fatigning them if I went farther, but, at their earnest request, I continued the exposition. About this time the excellent clergyman of the place entered the synagogue. I caught his eye, and remarked the astonishment with which he observed the unusual scene. I spoke on the passage for nearly an hour. My heart was full. It was the first time that I was permitted to speak to a Jewish congregation in their own place of worship. And as I told them of Israel's prospects—of the need there is that they should turn to God, and be taught of Him—of the office of the Holy Ghost—of the blood of the covenant—and of God our Saviour I saw that they were listening very earnestly. When I closed they heartily thanked me, and wished that a like exposition were addressed to them every Saturday. I afterwards visited several families, all of whom thanked me again for my address. You may well suppose that I shall avail myself of the earliest opportunity of visiting them again; and I pray to God that this door of usefulness may remain open to me.

TWO INQUIRERS.

I have been visited by two very remarkable young men. The one is about 18 years of age, a native of Kissingen, where he had seen me last summer. He has recently obtained a situation as clerk in a Jewish house of business here; and seeing me in town, he inquired who I was; and when he heard the object of my stay here, he immediately determined to call upon me. He seems to have been the subject of strong religious impressions from his earliest years. In his boyhood he had been in the habit of frequent prayer, and he described to me his inward joy whenever he prayed or attended to any other religious duty prescribed by Judaism. At the age of 14 he left his native place and went to Furth, to be apprenticed to a Jewish merchant there. In that town he gradually threw off his religious habits; but since his return to Kissingen he has felt very restless and unhappy in consequence. He endeavoured to return to his old religious practices but they afforded him anything but peace. In these perplexities he resolved to apply to me for counsel. His uncle is a Rabbi. The directions which *he* would give him are, as he is perfectly aware, such as he could not follow. The infidel tendency of modern Judaism is equally distasteful to him; and believing that God had guided him hitherto, he hoped that He would, in his present emergency, direct him to a person who could aid him with judicious advice.

I first of all endeavoured to ascertain how much he knew of the Scriptures; and, as I had expected, I found him very imperfectly acquainted with them, though well informed for his age and station on many other things. I then told him that the beginning of wisdom is the fear of the Lord, and that to fear Him we must have right conceptions of Him, which cannot be drawn from any other source than the Holy Scriptures. I also assured him, that as he learned to know the Lord, he would also be able to judge rightly of himself, and of the course of duty he must follow. We spoke much of the relationships of Judaism and Christianity, and of the fact, that a right knowledge of God is necessarily connected with faith in the Gospel. I then gave him a Jewish translation of the Old Testament, to obviate all doubts as to the correctness of the German Protestant version, and begged him to begin by reading the Prophet Isaiah. He has been with me since. He expressed himself satisfied that I had given him the advice of a father, and begged me to continue to instruct him. I have never met with a case in which there were more hopeful symptoms of a previous work of God.

The second inquirer I have referred to is a doctor of philosophy, of about twenty-eight years of age. He is a native of Worms, the celebrated town in Hessia, which the Jews assert to be their oldest settlement in Europe. He studied at Giessen, that fountain-head of German Rationalism. Even there, however, he seems to have received a favourable impression of Christianity. He has long desired to see me, but is in great fear of the Jews, especially on account of his aged parents, who, he fears, would be brought down with sorrow to the grave if they heard his inclinations to Christianity. He comes to me at night in order to escape notice. I have been enabled, I trust, to remove his false views of the person and work of our Lord; and he has now put himself formally under my teaching, and continues his nocturnal visits with the utmost regularity. He has already acquainted me with his desire of receiving baptism; but I shall be careful to instruct him thoroughly, and to lead him, as far as God may enable me, to give himself unreservedly to Christ. As a specimen of his talents and attainments, I shall send you a translation of an article which he has recently contributed to a German periodical. I doubt not that you will rejoice with me that it has pleased God at length to afford me some tokens of acceptance in this station.

BADEN.

Extract Letter—Rev. G. F. Sutter to the Convener of date 28th October, 1852.

HOPEFUL STATE OF VARIOUS JEWS.

I was much pleased with the schoolmasters of Kippenheim and Heidelsheim. Both are very intelligent men, and they shewed themselves very kind and well disposed to hear the truth, which I placed freely before them. The latter, especially, seems to have come much nearer to the kingdom of God since I first saw him. He observed that "Christianity had been the instrument in the hands of God of promoting among the nations the *religious idea*, but that it had made many concessions to Paganism." I replied that the Church of Rome had made such concessions, but not the New Testament, nor the Churches of the Reformation. He agreed with this, and said he was reading the New Testament. When I urged Christ crucified on his acceptance, his heart seemed to warm, and he took leave of me in the most affectionate manner, and requested me to visit him again.

At Friesenheim, the head man of the Jews spoke with much calmness, intelligence, and good will respecting the Gospel and those who believe in it. He observed that he very much agreed with all I had said; and yet I had not merely spoken on general religious subjects, but had openly and freely held forth Jesus as the true and only Messiah through whom we sinners can be saved.

At Graben there is prospect of some success, perhaps not distant. The Jews there are not numerous. They send their children to the Christian schools, in which they receive religious as well as secular instruction. The most influential men among them appear to see the insufficiency of the synagogue. One intelligent individual, whom I mentioned to you about a year ago, appears to have a longing for eternal things. He knows much of the Bible, both of the Old and New Testament, and seems to me to be a secret believer in Christ, though hesitating to take the decided step. He seems to wait for others to go along with him. He expressed a full persuasion that the time was coming when the conversion of the Jews to Christianity would proceed with might. In another family, though they did not speak so decidedly, yet we could feel very well that they are dissatisfied with their present state, and that they appear to be secretly drawn towards a religion which could better satisfy their spiritual wants.

APPLICATION FOR BAPTISM.

I am glad to say that the inquirer, Mr. H., whom I mentioned to you in my last letter, has hitherto gone on satisfactorily. He continues to receive instruction from me, and wishes to be baptized.

LONDON.

The Rev. N. Davis has recently delivered another course of controversial lectures on Judaism in Halkin Street Chapel. These lectures, as formerly, have been attended by not a few intelligent and respectable Jews, to whom the missionary could not otherwise obtain easy access. They listened with much attention, occasionally taking notes; and some of them requested a copy of the lectures for private perusal. Mr. Davis has also been employed in preparing a series of tracts, on subjects connected with the Jewish controversy. Two of these have been already issued. The subject of the first is the Divinity of the promised Messiah; and of the second, His Incarnation and Atonement. These tracts are very able, and seem peculiarly well calculated to make an impression on the minds of intelligent and inquiring Israelites. Their peculiarity is, that the doctrines inculcated by them are proved exclusively from the Old Testament; and that the interpretations given to the various passages thence adduced, are corroborated from the writings of some of the most ancient and most esteemed of the rabbinical authorities. These tracts originally appeared in the *Hebrew Christian Magazine*—a periodical which we would be to recommend to the support of all who are interested in the cause of Jewish Missions. The next two subjects will be, "the Temporary Nature of the Mosaic Law," and "the Messiahship of Jesus."

Mr Davis labours under considerable disadvantages as compared with other missionaries in the metropolis. Having no means of affording temporal relief, he is obliged, in a great measure, to confine his ministrations to such Jews as are above the grade of poverty; and these, as might be naturally expected, are much less accessible than those of the poorer ranks. We trust however, that by continued energy and perseverance in the delivery of lectures, the distribution of tracts, and household visitations wherever he can find an opening, his labours will ere long be productive of good fruits.—Home and Foreign Missionary Record, December, 1852.

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The Bombay Guardian

FRIDAY, FEBRUARY 18, 1852.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

OUR NEW CHARTER.—It is the lot of a conquered nation to be ruled according to the will of others, and not according to that of its inhabitants. The Europeans even in India are in subjection, as well as the aboriginal natives, and it is as much their interest, that there should be a good Government established in this country, as it is that of the Hindoos themselves. It is a condition of the Government of a country where the supreme authority emanates from a distant land, that it cannot have the best possible administration of its affairs. Distance implies delays, and these will often be aggravated by official apathy and carelessness. Probably the British Government in India is on the whole better than the average of native Governments, but this is not saying much for it. If it has however been much better than the worst it has been worse than the best. While the Sattara territory was under native rule, it was certainly governed so as to insure more general comfort, than was felt in the British Provinces. The English possessions lying between the Hyderabad territories on the one hand, and the Sattara on the other were also in a medium condition between the two, as regards the administration of Government. With rulers of equal virtue and talents the native states must be better administered than ours can be. The native rulers are acquainted with the dialects, manners, customs and prejudices of the inhabitants from their youth. An Englishman has all these to learn; and there are few men among the large body of foreigners that is required for the Government of the country, that have abilities and perseverance sufficient to enable them to learn all these thoroughly. The consequence is that in a great many instances the high salaried official, who is responsible to Government, is entirely in the hands of a native, whose salary is a mere pittance, and who would be more than human if he did not attempt to redress the injustice of putting him on such a pittance with such responsibility, by helping himself. Many of the vices of the English Government are inherent in the connection that exists between England and India. England should never have undertaken to administer the Government of India, for with men as they are, she can never do it well, as compared with the Home Government. If the English Government is better than the average of native Governments, it is simply because on the whole, with some notable exceptions, the character of the English officials is superior to that of the officials of native governments. It is this alone that saves the British rule, not certainly the superiority of the system; and the great reform that is wanted is to extend that horror, which now generally prevails, of direct official dishonesty, to that indirect dishonesty, which allows a man to receive a salary for performing duties, and exercising a superintendence, which he habitually neglects. The vexed question too of the advantage of the employment of natives must be solved on the same principle. The greater the number of trust-worthy natives that are employed, the better; because they possess an advantage in the knowledge of the languages, and customs of their countrymen, to which no European can ever pretend. The grand aim of the well wishers of India then should be, by the cultivation of the sciences, and of that European literature which is based on Christianity, to form the minds of the young to the love of truth, and imbue it with those high principles which their own literature saturated with the tenets of an effete superstition can never instill. Without men of integrity, as well as of ability, the Government of the country cannot by any possible remodeling become a blessing to the population. Improvements in the form of Government might certainly be made, but as far as accounts from Home warrant us to from a judgment, the English mind is not ripe for considering the subject. The best thing that could happen us at present would be the renewal of the present charter for five years, or some shorter period, and the appointment of a permanent Committee. Before this committee natives from Calcutta, Madras, and Bombay should be examined. They should attend the debates. They should canvas the members of Parliament, and take care to secure a house, when the charter question came on. It is only by exertions of this kind, that India is likely to obtain valuable improvements in her form of Government. The natives must invade England, and regain by reason and law what they have lost in arms. No people are harder to fight with in the battle field than the English, none more easily vanquished by diplomacy. A few thousand pounds expended in this way by the wealthy natives of the Indian Associations, would yield a richer harvest than anything else they can attempt. Trust-worthy delegates from each Presidency should be sent to England, and if nothing else would do it, the shape and colour of their turbands would secure their being noticed.

IDOLATRY AT INDORE.—The question between the *Friend of India* and ourselves in regard to Idolatry at Indore can now we trust be satisfactorily settled.

Let us see in the outset exactly how far we differ. That the Dussera is one of the greatest of Hindoo idolatrous festivals,—that on the occasion of its recurrence there prevails at Indore a brutal ceremony of hewing a buffalo to pieces—and that the selection of such an occasion for the British Resident to pay a visit of special state and ceremony to the Raja is deeply deplorable—so far we are, of course, perfectly at one. Now can we suppose that the *Friend of India* intends to question the justice of our remarks on the part borne by the young Raja in this wretched business; and he will agree with us in recommending that Mr. Hamilton should suggest to His Highness that he cannot enact the parts both of a civilized man and a barbarian.

So far no exception has been taken to our remarks: and we shall doubtless have strong advocacy, on the part of the *Friend*, of the views we expressed in connexion with these matters.

But our contemporary is convinced that we are incorrect in charging Mr. Hamilton the Resident with "assisting" at the ceremony either in its idolatrous or brutal part. (We may remark that the term we used was "countenancing the ceremony.") The *Friend* tells us that Mr. Hamilton "does not remain to witness the slaughter of the buffaloe," and "carefully avoids honouring by his presence any idolatrous rite."—We have now lying before us several communication on this subject from separate and independent parties; and amid very slight circumstantial varieties, there is a remarkable agreement among them in every thing of moment. We believe the following is as exact a description of what took place, as can well be given.

The Rajah with his suite, and the Resident with his guests (who had previously partaken of tiffin at one of the Rajah's gardens) met on the plain outside the city, and proceeded in company. At the distance of nearly three miles from the city they came to a body of troops drawn up so as to form a street nearly a mile in length. Along this they passed, the Raja with his suite on his left hand, and the Resident with his party on the right.

On arriving at the end of the street, where a tent was pitched, the Raja and his suite turned off to a short distance on the left side to engage in idolatrous ceremonies,—the Resident in the mean time returning back about 200 yards. Some of the Resident's party followed the Raja and witnessed all he did; others were at various distances between them. Some who had pushed on, turned back when they saw the disgusting nature of the services. These are indeed of a kind which no European would care to see twice, and no man of correct feeling could well endure to see even once. When the idolatrous services were going on and when the wretched spectacle of the slaughter of the buffalo was enacted, Mr. Hamilton himself was not immediately present.

By all means let Mr. Hamilton have the benefit of this explanation. We regret to say that our view of the affair remains unchanged. Mr. Hamilton and the Rajah went together, and returned together, a distance of at least 3½ miles (in all 7, if we comprehend the description); and during the whole time of the melancholy and hideous spectacle a square of 200 or 250 yards would have included the whole of the parties, Native and English. But, says the *Friend*, Mr. Hamilton did not "assist" at the services. We never said he did; and yet in perfect fairness we might have said so, unless our contemporary can prove that no one "assists" who does not with his own hand make *pooja* to the idol, or give perhaps the *coup de grace* to the wretched animal.

"The inspection of the soldiery" to which the *Friend* refers as a part of Mr. Hamilton's occupation on that day, is considered by those best qualified to judge, as a figure of speech, and rather of the strongest class.

"The slaughter of the buffaloe is rather military than religious," says our contemporary. It is simply a religious rite with a military application. When prayers are offered at what is called the consecration of the colours of a regiment, the rite surely does not lose its religious character because of its military import.

We can assure Mr. Hamilton of a fact which it may be useful for him to know—that a feeling of deep dissatisfaction with his doings on occasions such as we have referred to, is not confined to men professing what are called stricter religious views. His presence gives immense eclat to the deplorable ceremony, High-minded Englishmen have no particular relish for being dragged in as an appendage to give glory to Gunputee or any of his fellows,—and they have a very positive aversion to "assist" in hacking buffaloes to pieces. We feel greatly tempted to quote some pungent sentences from letters now before us; but we forbear.

Mr. Hamilton's course, we think, is clear. Let him, if he is at liberty, pay his visit of ceremony on any day in the year rather than the Dussera or Holee. If practice has fixed on this ill-omened day, let him change the practice. If he is a timid man, let him first ask permission; and, if refused, protest. But

until Residents complain, how can Government be expected to offer their consciences relief? Mr. Hamilton may depend upon it—a vigorous remonstrance would set him free from what after all in his heart he surely must shrink from as an indignity to himself, if not loathe as an abomination in the sight of God.

We refer our readers to the advertisement of the Revd. Robert King's Church History of Ireland. The works hitherto written on the same subject have been too voluminous and expensive, and therefore out of the reach of many readers; the consequence is, that few people possess correct ideas concerning the ancient Christianity of Ireland. It was to supply such a want in our literature, that Mr. King wrote his History; and it is evident from the great cheapness of it, that he did not consult his own pecuniary advantage in its publication. The author's impartiality will recommend is work even to Roman Catholics; and the learning and ability with which the book is got up must convince every reader that the "Primer' deserves a much more dignified title than the one it has modestly assumed. The large amount of important and well-attested information contained in this History concerning the early Christians, not only of Ireland, but also of England and Scotland, makes it generally interesting; and it is not too much to say that it proves, from the best evidence, that the ancient *Christianity* of the British Isles was not *Romanism*.

London City Mission.—A friend in London who has an opportunity of closely observing the doings of this excellent Society has sent us the paper we here subjoin. He tells us that the Madras Auxiliary sent home £315 in 1851 for the London City Mission, and he asks, could not Bombay do *something*?

We trust that the appeal will not be made in vain. We know few societies whose working we can contemplate with more unmixed satisfaction than the London City Mission.

Those who desire to aid in this important work may either send their contributions direct to Major R. M. Hughes, 1. Abbey Place, London, or remit them to our care and we shall have much pleasure in forwarding them to England.

"The London City Mission was founded May 16, 1835. Its simple object is to take the Gospel to every house, garret, and cellar; and to beseech men to be reconciled to God. It knows nothing of sects or parties, nor does it seek to proselyte in any other way than to make the wicked holy, and the worthless, valuable members of society. Its sphere of operation embraces a population of upwards of 2,528 000 of persons; being a larger population than that in the countries of Bedford, Berks, Bucks, Cambridge, Chester, Cornwall, Cumberland, Dorset, Durham, and Rutland. More than 1,000 persons die in the metropolis every week, and many of them as much neglected as to their spiritual state as if they died in the interior of Africa. Of 3,428 adult persons who died last in the districts, 1,074 were visited exclusively by the Missionaries, and many of the others were visited by other parties only to afford them temporal relief. A number of persons habitually neglect public worship (who ought to be present) as large as the united populations of Edinburgh, Bristol, Manchester, Birmingham, Oxford, and Wolverhampton.

The number of Missionaries is 275. Every Missionary visits once a month about 500 families, or 2,000 persons. Their work is to pioneer a path among the most wretched and debased of our fellow-creatures, in which the faithful pastor may in due time follow. They read the Scriptures, pray with and exhort the people; give them tracts, see that the children go to school, and that every family is possessed of a copy of the Word of God. They attend the death-bed scenes of some of those who are dying uncared for, and hold meetings for prayer and exposition for the benefit of the poor whom they can collect in rooms upon their own district; and who commonly neglect public worship. Nine Clergymen of the Established Churches of England and Scotland, and nine Dissenting Ministers, are examiners of the qualifications and ability of the Missionaries, and the Committee is composed of an equal number of members of the Established Church and of Dissenters; while among the Missionaries are found Churchmen, Presbyterians, Congregationalists, Wesleyans, and Baptists, all harmoniously working for the grand object of seeking and of saving the lost.

'The Mission has been the instrument, through the Bible Society, of supplying every family in the metropolis, found destitute of the Scriptures, with a copy of the New Testament and Psalter. Every visitable family has also had a copy of the tract on intemperance, entitled, "The Way to be Healthy and Happy." Since the Mission was formed 8,309,197 visits and calls have been paid to the poor, of which 864 970 have been to the sick and dying: 204 504 meetings have been held for prayer and expounding the Scriptures, 11,324 949 tracts have been given away, and 77 761 copies of the Scriptures distributed. A letter has been addressed to the Metropolitan Police, and a copy of it given to between 5,000 and 6 000 policemen, and they and the City Police have now two Missionaries labouring among them. Missionaries have been appointed to visit the Cabmen and Soldiers; also the Germans, the Italians, the Jews, the Irish, and the Welsh, resident in the Metropolis. But how much remains to be done! Many districts of London are still in a most destitute and degraded condition, and nearly if not altogether, neglected. If you have not yet contributed to the Mission, or can contribute again, your Donation or Subscription will be thankfully received.

JOHN GARWOOD,
JOHN ROBINSON, } Secretaries.

London City Mission House,
Red Lion Square,
September, 1852.

Sixteen Missionaries are employed to communicate the Gospel to nearly 30 000 of the poor and working classes resident in Marylebone, between the New Road and Hampstead, at an expence of between £1100 and £1200 per annum; but towards this sum the amount subscribed is deficient by several hundreds of pounds; and should this not be raised several of the Missionaries may be dismissed. Upwards of £20,000 per annum are also required to supply with Missionaries other destitute districts of the metropolis, which cannot yet be taken up for want of funds. The Committee of this Association therefore earnestly solicit the prompt and liberal aid so much required.

Notes on the Affairs of India.—We beg to return our thanks to Dr. Buist for a copy of the above work. It is altogether a very seasonable and useful production. It extends to upwards of a hundred compact and well filled pages. The contents have for the most part already appeared in the columns of the *Bombay Times*, and a considerable portion of them also in the Almanac published at the *Times* press: they are now republished separately, in a more convenient shape.

In the introductory matter, amounting to 42 pages, we have a very interesting sketch of the manifold claims of India on the attention of Britain, and many indignant remonstrances at the indifference with which this great empire has been treated. The sketch of the material features of India is vivid and picturesque. Geographical details often, and commercial details always, when purely geographical or commercial, are heavy reading; but when the two are mixed together and we are informed of the particular commodities supplied by particular places, we read on with avidity. There is *then* almost a grandeur in the march of your descriptive statistics, reminding us of some of Milton's catalogues of cities and kingdoms, which sweep before us beautified each of them by the poetic touch,—

From Agra, and Lahore of Great Mogul,
Down to the golden Chersonese.——

The main body of the pamphlet is occupied with an article of which we have had occasion already to speak in commendation—"Bombay under seven administrations." We would recommend to careful attention the contrast drawn between Mr Farisk and Sir James Carnac, and the comments on the loud applauses of the Natives on the latter compared with their silence when "the good Mr. Farish" left us. Dr. Buist exactly expresses the views which we have entertained on the subject ever since the facts occurred to which he alludes. *Opinionum commenta delet dies*: or, in more homely and pungent phraseology, how often does the idol of the day "go up like a rocket, and come down like a stick."

At the Annual Meeting of the Protestant Alliance, held at Newcastle, in October, the Rev. J. A. Wylie, Author of the Prize Essay on Popery, made some remarks on the present condition of Rome, a portion of which we give. They will be found interesting and suggestive:—

Mr. Wylie—The facts which he had to bring before them confine themselves into three heads, namely, those which relate to the trade of the Roman States; secondly, those which relate to the administration of justice; thirdly, those which relate to the education of the people: and he should show, first that the Pontifical Government was so conducted that it could have no other effect as regarded trade but to make the Romans beggars; that it was so conducted as regarded justice that it could have no other effect but to make the Romans slaves; and that it was so conducted as regarded knowledge or education that it could have no other effect than to make the Romans barbarians. The Pontifical Government acted so in all these departments that it worked out, and could only work out, these threefold results: it had made the Romans beggars, it had made them slaves, it had made them barbarians. He came now first to the trade of the Roman States. Now here he had this disadvantage that he was compelled to speak of what properly had no existence, for the Pontifical Government had wrought so well in this direction that it had banished, utterly extinguished, everything like trade within the Papal territory. If you except the manufacture of cameos of Roman medals, a few paintings, a little pottery, you have here no other trade in the country, beyond the very little labour necessary to keep the people living. The trade of the country under the Pontifical Government was either oppressed or crushed under a load of monopolies, restrictive tariffs, and prohibitory duties. Take now the iron trade for instance. They all knew the importance of the iron trade for civilization. Civilization might have been said to have begun with iron, to have advanced over the world with iron, and where it was not they could hardly imagine civilization to be. It was by iron in the form of the plough that man subjugated the soil; it was by iron in the form of the sword that he subjugated kingdoms. It was by iron that the comforts, the conveniences of civilized life were obtained. What would our country be without it?—without a railway or a steam engine. Now within the Papal territory iron was almost unknown, almost as rare and valuable as gold. And how was this, but that the Pope had forbidden it, and seemed to have as instinctive a dread of iron as he had of heresy. *(A laugh.)* Perhaps he smelt civilization coming along with it, and therefore strictly forbade it. The little iron you find in the Papal States was obtained from Tuscany and from Britain, and that was wrought up in the form of bar iron, and sold, he believed, at the incredible price of one hundred dollars per ton, or four times the price in this country. The iron on importation had to pay the prohibitory duty of fifty dollars a ton. The excuse made for this was that it protected the iron workers, though there were but one hundred and fifty in all of these workers in the Papal States—*(laughter)*—and, to protect the industry of these one hundred and fifty iron workmen, iron was virtually prohibited, the progress of art was impeded, and the entire country condemned to forego the use of the most common, and the most necessary implements. There was, however another reason, he believed. A good many of the Sacred College of Cardinals were speculators in little works in the Papal States, and this perhaps might give them some little insight into the heavy duties under which iron laboured. And what rendered prohibition on the importation of iron the more absurd was that there was no coal in the Papal States, at least it had not yet been discovered. Perhaps if it were, coal would be prohibited too. The consequences of this was that all the implements of husbandry, all the implements of carriage, every machine of every trade was made almost entirely of wood. Their ploughs were of wood. *(A laugh.)* They merely scratched the soil. We would not call it ploughing in this country, merely scratching, and, being of wood, their machines could do very little work, and that little very indifferently. Not only did the Pope feel himself unsafe by the introduction of iron, but he likewise interdicted iron machines—useful machines of all kinds—lest the Papacy should suffer by the slightest connection with science and civilization; he was not only afraid of the Bible, he was afraid of machines, afraid of artizans, afraid of everything that could tend to stimulate mind in any direction, and thus the country

must continue from age to age in a state of barbarism. It was the same as regarded sugar refining—for the Pontifical Government hate all these matters. The right to refine sugar was sold by the late government to one house in Rome which was not able to produce a tenth of what was required in the Roman States, but no other house dared refine it, consequently the Romans were obliged to import it, paying a duty of forty per cent. He could only glance at the enormous abuses as regarded the land. The land had now reverted to a state of wildness and sterility. It was laying as waste and unproductive as before the plough was invented, and why was it thus? It was locked up by entails. It was locked up by being gifted to pontifical families, that was, to the sons and daughters, or, as they were termed in Rome, the nephews and nieces of the Pope. *(Laughter.)* It was locked up by being gifted to the corporations —the religious corporations, for there were no others in Rome—the convents, the nunneries,—to houses of that kind, who had neither the interest nor the skill to improve it, and the land lay from year to year unploughed, unsown, with a few herds, and wild men tending them, paying a mere trifle of yearly rent. It was gifted to the hospitals, of which Rome was full, for if you put down trade and industry of every kind, you have nothing left you but just to feed the people by alms, and this was the real state of the city of Rome at this hour. It was just a collection of paupers.——, the French Prefect, in a work lately published, states that he found forty thousand paupers in Rome. Having put down trade, having virtually prohibited the cultivation of the soil, you had nothing else for it but to erect hospitals and almshouses, and feed the people, and this was the plan now pursued by the Pontifical Government at Rome. Such was the Pontifical Government as regarded trade in all its branches, as regarded the introduction of iron and machines and as regarded the cultivation of the soil,—just look at this enormous fact, and say whether it did not speak volumes in condemnation of the Papal Government? There was a wide plain most fertile naturally, enjoying the most delicious climate, now laying without earing or harvest, whilst here in the middle of a mighty city, containing upward of 100,000 of human beings, are one half of them literally starving living upon their one meal a day, and crying at the heels of Englishmen for alms, whilst this rich plain was lying around them untilled and unsown. *(Hear.)* And the Papal Government acted in the same way with reference to all similar matters. It prevented the making of railways. It knew that ideas as well as people travel by railway. *(Hear.)* It knew that motion was liberty in a sense; that if you bind men to the soil, as the Romans were bound, their minds would be stagnant; that if you set them a moving they would come in contact with new objects with new ideas, with new men, and that, in proportion as you enlarged their motion, you would enlarge their liberty and their freedom—hence the Pope instinctively dreaded and hated motion. *(Applause.)* It was the same as regarded the introduction of gas. If there was a dark spot in the universe, a spot above all others needing light, mental, moral, and physical, this dungeon, termed Rome. *(Cheers.)* It had a few oil lamps swinging by cords, which stretched across the street. *(Hear, hear.)* You saw their hazy, sickly gleam a long way before you, making themselves visible but nothing besides, and after sun set Rome was plunged in darkness, affording ample room for assassinations, and robberies, and evil deeds of every kind. *(Hear.)* Well, company after company was formed to light Rome with gas. One was formed during the reign of Gregory XVI. and a deputation waited upon him, and told him they would light his capital with gas. "Oh," said Gregory, having an owl-like dread of light of all kinds, "there shan't be gas in Rome while I am in Rome." Gregory was not in Rome now. Pio Nono was in the Vatican, but still there was no light; still the same oil lamps which lighted the Rome of Gregory XVI. were flourishing in the Rome of Pio Nono. He believed, however, a gas company had been formed, and had commenced operations right beneath a convent of monks upon the Pontine Hill, who had taken offence and attempted to stop the works: whether they would be successful remained to be seen. It was the same as regarded the Pontine Marshes, which are a fruitful source of Malaria. It was possible to drain them at least to some extent, and, some years ago, an English company proposed to do so, and a deputation waited upon Gregory XVI. attended by Sir Humphrey Davy, whose high scientific authority, it was hoped, would have some influence upon him. "Oh, no," cried Gregory, afraid again of this new project of the enterprising and scheming English Protestants, "the Pontine Marshes cannot be drained." Why? A very sufficient reason—"God made the Pontine Marshes, and if he had intended them to be drained he would have drained them himself." *(Peals of laughter.)* Now, were we to find a state of things like this in some South Sea Island, in some barbarous region where the arts had never dawned and the rays of knowledge had never entered, some part of the centre of Africa, thousands of thousands of miles away from European literature, arts, and influences, we would by no means be surprised at such a state of things; but, to find them in the centre of Italy, to find them in a country once the seat and head of civilization and influence, and to find them too under a government claiming to be supernatural and infallible—that was the wonder. *(Loud applause.)* An infallible government! Why, he said, go out into the streets of your city, stop the first old woman you meet, carry her to Rome, put a three starred cap on her head, enthrone her on the high altar of St. Peter, burn incense before her, call her infallable—that old woman would be a better and more enlightened ruler than Pio Nono. *(Thunders of applause.)* He came now to an equally important part of his subject—the administration of justice. They knew that justice was the pillar of the State. Unless something like justice be administered there could be no well-being to the State. And they knew too that Pio Nono claimed to be the Vicar of God. He claimed to be the fountain of justice, and where could you expect justice in its purity, in its righteous, unmixed, eternal purity,—where on earth would you expect justice but in this great fountain of justice, as he claimed to be, in this Vicar of God, in this man who professed to be the representative of Christ, as he said that he governed the world by the authority of Christ, by the laws of Christ, and who said too, "This government of mine is an emblem, an example of the way in which Christ would govern the earth were he reigning personally upon it." This was the claim of the Papacy. Now what had we seen of the justice of the Papal States? Why, come near and look at it. Look at its tribunals, look at the sentences it passed upon its citizens, take a step into its dungeons and prisons, and then say what you think of this man who was God's Vicar. Why, it was a notorious fact—every one who had been in Rome would testify to you, that the Romans never expected such a thing as justice, at least in the inferior courts. Justice was not administered there: it was sold and bought—it was a piece of merchandize, and you could get it only as you would any other piece of merchandize, by buying it with your money. *(Hear.)* To illustrate the character of the justice dispensed in the Papal States, he instanced the case of Pietro Leoni, attorney for the poor at Rome, who was degraded from his office, although his alleged offence, of belonging to a secret political society, was so completely disproved, that he was set at liberty, but who was eventually imprisoned ten long years, till the dungeons of the Pope were opened by the revolution, on the hear-say evidence of a man who said he had heard another man say he belonged to such a society, —the case of Colonel Callendrali, treasurer to the House of representatives during the revolution, who was condemned on the charge of having abstracted twenty dollars from the treasury, although he called a witness who proved he had received the money for work done, at the same time producing the man's receipt, yet Colonel Callendrali was condemned to the life of a galley slave, and, when he was in Rome, was actually working in the public roads,—and that of three young men, representatives during the revolution, who were guillotined on the charge of having hired a desperado who attempted to shoot a priest in a village near Rome, on the tainted evidence of the assassin himself, who, it must be evident, if, according to his own confession, he was willing to hire himself to commit murder, might be hired, for a consideration from the priests, to commit perjury. These were instances of the priestly vengeance of the Pontifical Government. It was impossible to enter into any long detail of the apprehensions, banishments, and massacres, by which the Vicar of God, the representative of Christ upon earth signalized his return to his palace and to the chair of St. Peter, but he would briefly allude to them. When Pio Nono fled from Rome there were 150,000 of population in it. How many were there now? There were very little above 100,000. What did become of the other 60,000? Were we to ask Pio Nono, "Where are your subjects?" perhaps he might reply, with another great personage in history, "Am I my brother's keeper?" What might be the response? "The voice of thy brother's blood crieth against you from the earth." *(Hear, and loud cheers.)* We might make allowance for a few thousands, who escaped to Malta, to Belgium, to England, and to America. Supposing you say 20,000, though he did not believe half that number had been able to escape—but let us say 20,000, still you have 20,000 to 40,000 unaccounted for, and where were they? Why, ask any Roman, and he will tell you they were at this hour, those of them who had not been shot, rotting at the bottom of the Pontifical dungeons. *(Hear.)* He asked a Roman one evening, "Can you tell me how many prisoners there are now in the Papal States?" "No" said he, "I cannot tell that." "Have you no idea?" He replied solemnly, "God only knows." He pressed him again. "Why, the common estimate, which certainly was not an overestimate, is, that there are 30,000 in the various dungeons and fortresses of the Pontifical States." *(Sensation.)* All the forts were full; in the Castle of St. Angelo the subterranean dungeons were all crowded. In the common prisons of Rome all were full. Look for a moment at those dungeons where God's Vicar imprisons his beloved children—all of them dark, confined, pestilential, dens without furniture, and littered with straw, though a stable was clean in comparison. But who were in these dungeons? Not burglars, not robbers, not evil doers, not violators of the law, but patriots, loyal subjects, lovers of free government, those who had a leaning to the Bible, the *elite* of Rome's citizens—these now crowded the fortresses and dungeons of the Pontifical Government. And then observe the refinement of cruelty. Along with these there was a sprinkling of malefactors and robbers introduced amongst the political prisoners to contaminate and insult them, and such were the barbarities they had endured—he was informed by Mr. Freeborn, the British Consul, some of whose personal friends have been thrust into these dungeons—such their sufferings, from want of food and air, and from the polluting society with which the chains and the walls of their dungeons compelled them to mingle, that some had died, others had sought to terminate their woes by suicide, whilst not a few had been carried raving to a madhouse. Some of Mr. Freeborn's own personal friends had gone in there, sane, as well as innocent men, and returned from the Papal dungeons idolators or maniacs. When he was in Rome apprehensions were going on every night; for they were made over night. It was the old plan of the Inquisition, and the Inquisition was at this hour in full activity at Rome. *(Hear.)* They were made at midnight, from twelve till two in the morning. The manner in which they were made was the following:—Some four or six sbirri (police) are sent to the dwelling—two take their station at the door, two at the back door if there be one, the other two at the windows, to prevent the possibility of escape. They knock gently. If the door is opened, well—they go in, if not opened they drive it in; the sbirri enter, they seize the man, and drag him away at midnight; the sentence is already prepared, and written out in many cases; where there is a trial, he is never confronted with witnesses; he does not know who bears testimony against him, does not know whether anybody bears testimony against him, he sometimes never sees his judge, and has no means of defending himself—none; and by dawn of day, the sentence is read to him, and he learns that he has but a few hours to prepare for lengthened imprisonment, exile, the galleys, or, it may be, death. He saw them every morning taken out of the city gates —they passed under the windows of his own bed room, two and two, in a cart, chained together, as if they had been malefactors, and a couple of gens-d'arme riding alongside of each cart. That they were on their way to some distant province or prison. They had much the air of intelligent and respectable artizans, for the believed it was the best of the Romans who were being weeded out of Rome, and he was informed by a gentleman, a Scotchman, who had the management of a little business in the City of Rome, that it was scarcely possible now, in the few workshops of the city, to find hands to do the little trade that was carried on in it, all the intelligent and skilled artizans having been apprehended and were now groaning in distant fortresses. And this was a sample of the Pontifical Government. Pio Nono tells us that he is Christ's Vicar, that his government is just the government Christ himself would exercise were he here below. His conduct, his government was a flagrant blasphemy against the character of the Gospel of the Son of God. *(Hear, hear.)* Did Christ gather sbirri around about him? Where did he occupy himself in building dungeons? Did he not go to the bedsides of the sick and the dying? Did he not open the eyes of the blind, and cure the lame? These were the things in which he occupied himself. But to act as the Pope tells us in effect he would do were he here below would be a foul blasphemy on the Son of God. The Pope tells us he is to give us a jubilee. He calls upon his children throughout the wide world to make ready to receive the great blessings he is to shower down upon them, He is to open the celestial doors, and a wide flood of celestial blessings is to be poured out upon his church and children. Oh! Pio Nono! this is not the jubilee we wish. Draw the bolts, open the doors of your dungeons, restore the fathers, the husbands, the brothers, whom you have torn from their families, and whose children are now physically and many of them morally ruined—give back the husbands and the sons you have torn from their wives and fathers, do this, we ask for nothing more; put off your robes, leave your place, take the Bible in your hand, go round the world preaching the gospel, as your master did, and then we shall have a jubilee such as the world has not seem for many a long day.

ORIGINAL CORRESPONDENCE.

TO THE EDITOR OF THE BOMBAY GUARDIAN.

THE CASE OF ANELLI.

My Dear Sirs,—I believe you have already given insertion to the passage in Achilli's "Dealings with the Inquisition" relative to Anelli, formerly

P. P. at Belgaum, and now said to be in the hands of the cruel inquisition on account of his renunciation of Popish errors. A letter of enquiry into the truth of this story, appeared in your columns several weeks ago, and drew forth a partial corroboration from the Rev. J. Taylor of Belgaum.

By the last mail, I have received the two letters now enclosed, from A. W. Shaw Esquire, late B. C. S., and the Rev. G. C. Jackson, late Chaplain H. E. I. C. S., which go far to substantiate the affirmations of Anelli and Achilli, and which have been sent to me for publication in India. The Madiai are not the only victims of Romish intolerance at the present day. Let us pray, in the words of the First Reformed English Liturgy,— "From the tyranny of the Bishop of Rome, and all his detestable enormities, Good LORD deliver us!"

February, 15th 1853. G. L. T.

Southampton, 2nd December, 1852.

MY DEAR SHAW.—I was surprised to learn from you that any doubt should be entertained as to Mr. Anelli's secession from the Church of Rome in 1842; but the facts which I will briefly state will I think, put the question at rest and as you were made cognizant of these facts by me, at the time of their occurrence, so you will for the most part be enabled to confirm the correctness of my statement.

Mr. Anelli held the situation of Roman Catholic Chaplain of Belgaum in 1842; by your desire I made that gentleman's acquaintance. In about the month of May or June of that year, Mr. Anelli one morning called on me, and lingered and remained in the house for two or three hours, obviously oppressed in mind; and although opportunity was afforded him, he left me without communicating the cause of his disquietude. In the evening of the same day, I received from Mr. Anelli a note, in which he expressed his resolution of quitting the Church of Rome, and soliciting my aid, advice, and instruction, to enable him to obtain admission into the Church of England.

In the first instant, I confess that I did not receive Mr. Anelli's intimation without some distrust in his sincerity, and I did not hastily take any steps to forward his object.

Mr. A. however repeatedly and solemnly assured me, that for some years he had resolved to secede from the Church of Rome, and that his sole object in remaining in India, and in accepting the appointment of Roman Chatholic Chaplain in the service of the Indian Government, was that he might freely and safely carry out his intention.

He expressed in conversation, and by written communication, his entire dissent from the doctrines of the Romish Church, and litteræ scriptæ manet and his disgust at the practices of the Church, especially as regarding the confessional, and proved the truth of his asseverations on this latter point to my satisfaction. "He next wrote what he termed a history of the false religion," which by his desire I forwarded to Dr. Carr, the Bishop of Bombay.

At length he openly declared himself, as a Seceder from the Church of Rome; and it will be in your recollection that at my request, you placed him under the protection of some peons, to secure him from the insults and anticipated assaults of the Roman Catholic population of the station, whose indignation against him was much excited.

At length the Bishop and myself were convinced of Mr. Anelli's sincerity, and it was arranged that he should proceed to Bombay, and remain under the care, and in the house of Archdeacon, until it should be convenient for him, to be received formally into the Church of England.

I next learnt, that Mr. Anelli had been inticed on board a French ship, and conveyed to Civita Vecchia against his will, by the agency of the Propegan a Society, his subsequent history has now obtained notoriety.

In Dr. Achilli's book it is stated in reference to Mr. Anelli's secession, that he placed himself in the hands of Mr. Taylor a Missionary residing at Belgaum; and he Dr. Achilli merely alludes to me, by stating that Mr. Anelli "received civility and attention from me." I must therefore mention that. Mr. Taylor's name was not brought forward in the matter, and I was ignorant, that Mr. Anelli had communicated with him on the subject.

My dear Shaw,
very sincerely yours,
G. C. Jackson Chaplain of Belgaum in 1842

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18 Baker Street, November 27th, 1852.

MY DEAR MR.————,—I have only lately returned from France where I received your letter. You ask me to say what I know of Anelli, formerly a Roman Catholic Priest at Belgaum. At this distance of time it is not easy to speak as to exact dates. I just heard of Anelli in 1841, while I was Political Agent at Belgaum. I afterwards was removed to Dharwar and lost sight of him, until the rains of 1842, when Mr. Jackson, the Protestant Chaplain, told me that Anelli had had several interviews with him and announced his intention of leaving the church of Rome. Anelli also wrote a treatise on the fallacy and errors of the Church of Rome, which I read; during which time, and for two months afterwards to my knowledge, he was conducting the duties of Roman Catholic Priest at Belgaum.

During the rains of 1842, I had several communications through Mr. Jackson with Anelli, and in the month of November by appointment I went over to Belgaum to see him,—and strange to say my companion on this occasion was a Roman Catholic gentleman, an honorable high minded person, who also went over, I believe to see Anelli for the sake of religious consolation, my friend was ignorant at this time of Anelli's sentiments regarding the Church of Rome, and I did not enlighten him.

At this time I knew that Anelli had written the treatise against Popery, and had through Mr. Jackson made proposals to the Bishop of Bombay to make a public recantation of Romanism. Bishop Carr put many questions to Anelli which I believe he answered to his satisfaction; the Bishop however declined receiving Anelli into the Protestant Church until he had seen more of him.

After the professions Anelli had made Mr. Jackson had I believe several times remonstrated with him for continuing in the Romish Church and conducting the duties of Priest; and when I went to Belgaum with my friend, Anelli told me that he (my companion) was desirous of being contessed; upon which, both Mr. Jackson and myself told him that as an honorable man he should not confess him or any one, or continue performing the duties of a priest.

Anelli then said he had not the means of leaving Belgaum on account of some debts, and that he was afraid of declaring himself a Protestant on account of the Roman Catholics; after which Mr. Jackson and myself advanced him money to pay his debts &c, and he made over to us a paper giving us power to sell all his property. The whole of this transaction was managed by Mr. A. Browne, a gentleman then living at Belgaum, and now an assistant in the Revenue Commissioner's Office. Two or three days after this interview with Anelli, he gave out to his congregation that he was leaving Belgaum, and received from several of the leading members of his Church a high certificate of the satisfactory way on which he had performed his duties as Priest; this was no doubt a wise precaution.

I left with Anelli two peons to protect him, or perhaps to quiet his false fears, as he fancied his life was in danger from the Roman Catholics. I had a long conversation with him, on which he told me, if ever he went to Rome the Pope would very likely burn him, or confine him for life in some place near Civita Vecchia.—Be that as it may, Anelli went to Bombay, where I heard he lived with Archdeacon Jeffreys, and afterwards with Mr. Valentine, I believe that every thing Anelli has written about himself is perfectly true, because the facts which were printed relating to himself, and which were only known to myself, Mr. Jackson, Dr. Carr, and one or two others before his leaving Belgaum were truly related.

I know that Anelli suddenly or without any previous intimation left Mr. Valentine's house in Bombay. I heard Roman Catholics say, and it was purposely circulated amongst them, that he had again gone back to the Romish Church. If he had done so, it is to be regretted that he did not remain in Bombay and declare himself openly. I think also from what I saw of Anelli, he would have intimated some thing of this matter either to myself or Mr. Jackson, but I never had a letter from him since he left Belgaum.

There was also a bazaar report that he had been forcibly carried off on board some foreign ship, which may be true, I can't say; it is clear he left Mr. Valentine's house suddenly and without ever speaking to him, and he has himself published since a history of his own proceedings.

Anelli's acts at Belgaum were wholly his own. The only advice he received from Mr. Jackson or myself was not to do any thing dishonorable; for we did not consider it fair that he should be dispensing "absolution," and "relieving souls from the fears of Purgatory" and performing other ceremonies of the Roman Church, as all these were null or void, (according to their own creed) unless he had the "intention" of giving people the benefits of the church; and Romanists however they may encourage dishonorable and infamous persons to take orders in the Church of England, and to pass themselves off for Protestants while they are Papists, must be aware that no Protestant as an honorable man, or any person with a spark of religion in him, would sanction or lend himself to assist even a Roman Catholic Priest to deceive wilfully his own flock——.....

While on the subject of Popery, and as the parties are well known in India, I will now relate two facts Mr. John Morris, brother to Mr. Morris of the Bombay Civil Service, had a son lately at Cambridge, the Puseyites there made him nearly a Romanist; some Roman Catholic Priest completed the job, and then, while a confessed Roman Catholic, he was advised to take orders in the Church of England, and would have done so, but his parents discovered his intentions.

Mr McMullen went to Oxford, being a disguised Roman Catholic, he was a Proctor there, he took orders in the English Church, and was appointed Curate to a Mr.————, brother to Captain ——— of the 1st Bombay European Regiment, he served that Gentleman as Curate for two years, and engaged himself to marry a Lady,—he being at the time under a vow of celibacy. The brothers of the young lady did not horsewhip this (what shall I call him? let any honorable Roman Catholic say!)—because they regarded him as too contemptible.

You may make any use of the above you please.....

A. H. SHAW.

SELECTIONS.

AMERICAN MISSIONS.—The sufferings, labours, and success of the English Missions in Asia have been described, attacked, and defended until little remains to record, except the chronicle of their gradual success. The American Missions are not, however, so thoroughly understood, a fact which may be attributed partly to the localities which they have selected for their efforts, which are generally beyond the outskirts of civilization, and partly perhaps to a prejudice which lingers still in the minds of many who take a deep interest in Missionary operations. The most widely known of American Missions is that which has civilized the Sandwich Islanders, and the history of that Mission has created a vague impression, that American Missionaries are generally inclined to a somewhat harsh mode of governing their converts, and that they are actuated in no slight degree by political views. The prejudice, as far as regards those Islands, may have some foundation,—though the immense results achieved by the Missionaries are too frequently kept out of sight,—but we have the fullest evidence, that it is incorrect with respect to other localities. We have once or twice called attention to the proceedings of the Siamese and Hong-Kong Missions, and we have now lying before us, a body of American reports which give evidence of perhaps the most astonishing success in Missionary history, accomplished by an organization, differing in many material respects from that employed in England. We may hereafter publish some of the most remarkable of these statistical facts, but at present, we confine our remarks to the Mission which exists in the provinces we have lately conquered.

In spite of the furious opposition of the Burmese Court, and the law which sentenced to death any Boodhist who abandoned his hereditary creed, Americans, even before the last war, contrived to penetrate into the very heart of the kingdom, to convert men who still trembled at the thought that their apostacy might be known to the king, and subsequently to found a church at Ava, as it were beneath the royal footstool. They fulfilled in their work, what Macaulay has said of a very different order of men:—"They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter: and preached and disputed in tongues of which no other native of the West understood a word."

One of their number had the almost incredible courage to proceed on foot even beyond Ummarapoora, through regions where a white face is regarded as it would be at Timbuctoo, and jungles where his only protection from tigers was to tie himself at night among the branches of the trees. Their success has been proportioned to their energy. Up to a very recent period they had but three Missionaries in Burmah proper, and at the present moment they have only four, and one physician. Of these, two are in Rangoon, where the physician, in addition to all his other duties, has created and attends two free hospitals, the value of which has been acknowledged by the Army, and two are in Bassein. Under their superintendence are no less than 69 churches, one of which is an Ava, the capital, where it has ensured for nineteen years, visited but seldom, and supported only by that strong and enduring patience, which among the Asiatic races appears almost to compensate for the persevering energy of the European. These churches recently comprehended, in round numbers, ten thousand converts, but the stream of emigration into the British provinces has carried many to Moulmain and there are now not above eight thousand in Pegu itself. These are almost all heads of families, and with their children, relations, and friends who are constantly asking for instruction, constitute a Christianized population of Forty-five thousand, all united among themselves by their distinct

intended absence from the Council on a tour to the Eastern districts. This magnificent royal offer will doubtless prove highly acceptable to the rulers of India, as the possession of such an immensely rich, populous, and fertile province, is not only in the highest degree important in a financial point of view, but also, as affording the opportunity of reducing to order and tranquillity, the population of a country situated in the heart of our own dominions and the deranged and disorganized condition of the affairs of which, owing to gross maladministration, has been, and is, matter of the greatest solicitude to us."

MONDAY,—FEBRUARY 14.

—— The Friend of India says :—"It is placed beyond a doubt that gold has been discovered in New Zealand. A Mr. Ring, who had visited California, is said to have been the discoverer, and a deputation from the Gold Fund Committee instantly proceeded to the spot. Their report confirmed Mr. King's statements, but left it uncertain whether the precious metal existed in sufficient abundance to pay for the labour of working. The new diggings are situated at a place called Coromandel, within forty miles of Auckland, and are easy of access, as schooners of 200 tons burden can proceed within ten miles of them. The land, however, is in possession of the natives, and the Lieutenant Governor, the Bishop, the Native Secretary, and other officials have proceeded thither to make arrangements with them. Should they be disinclined to sell, all persons will be allowed to dig on paying the usual licence, and one-third of the proceeds will be handed over to the Proprietors."

—— The Great Britain steamer was to leave Melbourne for Liverpool, December 20.—— The steamer Shanghai has arrived at Calcutta in 13 days from Hongkong, the shortest passage on record.

—— "We are glad to perceive," says the Friend of India "from a notice in the Mofussilite, that an American traveller of name and repute has arrived in Agra, intending, we presume, to collect as much information on the condition of India as his time will permit. Mr. Bayard Taylor, the gentleman we allude to, is the author of 'Eldorado,' the best account of California which has yet appeared. He is still, we believe, one of the Editors of the New York Tribune, one of the ablest of American journals, but instead of writing editorials in New York, he writes them wherever he may happen to be, in the shape of letters, descriptive of his tour. When we last heard of him, he was at Jerusalem, and his account of that city, and a series of letters previously published, recording scenes in Egypt were among the most life-like descriptions we have ever perused. If he gives us only half as graphic an account of Agra as he supplied of Cairo, the residents in the North West Provinces will know their capital better than their own eyes have hitherto taught them."

—— We learn from the Bombay Times that the Lord Elphinstone, which left lately for Australia, was chiefly laden with liquor ; she also carried wood and bricks that no time might be lost in constructing a liquor-shop on her arrival. Another vessel is about to sail, with rice and bread-stuffs.

TUESDAY, FEBRUARY 15.

—— It is announced that Mr. Kight will ascend on Saturday morning, the 19th instant, at ½ past 7, from the Race Course.

—— We see in the local journals extracts from the Sindian, giving the returns of the late Fair at Kurrachee. From Khoras-an there came 2311 camels with wool, fruits &c, to the value of 3,19,237 Rupees; and from Mekran 1768 camels with goods to the value of 1,08,341 Rupees. The Sindian says :— 'Barbarous hordes have brought better than four lacs of rupees worth of commodities to our town, and by report, several kafilas are still on their way, of which we know for certainty of a train of three hundred Camels ; a few native speculators have come up from Bombay and purchased a sufficient quantity of Wool to influence market rates at the Presidency ; and civilised Europe has stood aloof, merely to watch the progress of proceedings. The question whether the natives of Central Asia will or will not co-operate has been for ever set at rest ; reciprocity is wanted, and surely this will not be denied. The bugbear that Russia has forestalled us at Astrabad can in no way affect operations here, inasmuch as the trade that at one time was carried on with Central Asia via Bombay was diverted, and most effectually, by an opulent London Merchant by Trebizond. Without any of the advantages that we command here, private enterprise from the United States of America sweeps the waters from the eastern coast of Africa to the bay of Sonmeenee."

The Board of Administration for the Affairs of the Punjab has been abolished, and its local government is hereafter to be administered by a single officer, to be styled, "Chief Commissioner of the Punjaub." He will be assisted by a "Judicial Commissioner" and by a "Financial Commissioner,"—both of whom are to be entirely subordinate to him. Mr. John Lawrence has been appointed Chief Commissioner of the Punjaub and Agent to the Governor General."

—— The Hurkaru says :—"By a letter from home we learn that the construction of the grand series of electric lines in India is to commence on the 10th of October next, in twenty different places, and will be carried on at the rate of a mile a day in each place. This arrangement, if executed as designed, will give us our three thousand miles of telegraph in about half a year from the date of commencement."

WEDNESDAY,—FEBRUARY 16.

—— The subjoined is from the Telegraph and Courier :—"Were it lawful or proper to publish private notes not intended for the public eye, we could fill up a couple of columns with the communications received from outstations, regarding the great inconvenience which parties have experienced, from the alteration made in the departure of the Steamer Queen with the mail. One gentleman living not a hundred miles from Bombay writes 'I was in the districts when the postal notification appeared in your paper of Thursday, and did not see the announcement until Friday about noon. I did my best to push into Bombay before business hours were over on the Saturday, in order to procure a bill on England for a large sum which I had to remit by the mail. I arrived at the Presidency on Saturday night—in spite of all the haste I could make—and I of course found my Agent's counting house as well as the bank, shut up. I had time to get a short note written to inform my English creditor that I could not remit him the money by this mail, but would do so by the next. This may appear a matter of small consequence to the powers that be, but my not remitting the money by last mail leaves me at the mercy of a man who has it in his power to foreclose a mortgage on a relation of mine's property, in consequence of the money not being forthcoming at the proper time."

—— We learn from the same that the P. and O. Company, in whose steamers two mails were brought down from Aden some months ago, have, as a matter of course, sent in their bill to Government, but they have done so in vain, and that great doubts are expressed whether it ever will be paid. "The above Company are now going to abandon the Bombay, Aden and Suez line altogether, so that in future we shall have to wait for our books, magazines, and parcels until the steamer from China brings them up from Point de Galle—at which place they will be left by the steamer from Suez bound to Calcutta."

—— Another correspondent of that paper says :—"The good people of Singapore, it appears, are in want of a steamer to annihilate pirates, and perform sundry other useful duties in the seas adjacent to that place ; and one of our Calcutta contemporaries imagines that we might spare one from this harbour for the purpose ; it is true we might, but we must receive our mails only once in the two months, should such be the case ; and with the kindest feelings towards our Singapore friends, we must say, that rather than such a catastrophe should occur, we would allow the whole settlement to be carried away by pirates, and other sanguinary scoundrels."

—— The Telegraph and Courier informs us that "A very interesting discussion that took place yesterday at the Supreme Court, consequent on a motion of the Advocate General, in behalf of the King of Persia. His Highness wishes to file a suit in that Court against one of his own subjects, who has submitted to its jurisdiction, for the purpose of recovering from a party in Bombay certain promissory notes of the value of 2,50,000 rupees. The Royal suitor's claim on the property is founded on the circumstance, as he alleges, of its having originally belonged to a favourite slave of a former Shah of Persia,—slaves, according to him, not being competent to part with their possessions.

"The discussion, so far as we can understand it, has taken a technical turn,—the question to be settled being, Whether the Attorney acting for the plaintiff in the original suit, can be treated as his agent in the cross-suit about to be filed by the King of Persia ?

"The Court, in consideration of the important principle involved, has postponed its decision, until the authorities on the subject have been consulted."

—— The Revd. Mr. Price is to deliver a course of lectures on Chemistry, on Tuesday evenings, at the Money Institution, open to all respectable natives who understand English.

THURSDAY,—FEBRUARY 17.

—— The Madras Christian Herald says :—The following news from Siam may possibly be of interest to some of our readers. We give it as it reached us on unquestionable authority, it being an extract from a letter written Nov. 15. by a gentleman who himself accompanies the expedition. It will show what the opinion entertained by the tribes bordering on Burmah is likely to be of the late partial annexation, an opinion which is itself calculated to produce results which must eventuate in the absorption of more than the kingdom of Burmah by the British in the East.

Bankok, 15th Nov. 1752.—"The expedition leaves this the day after to-morrow under the command of Prince Kroma Wongsa Thoral Sami, a brother of the king's. The prince is a great favorite among the foreigners here. He is first to take possession of a country to the north of Linnie formerly tributary to Siam but conquered by the Burmese : it is marked Shanlung on the Maps. All hands here hope that the English will take Ava, but anything short of actual possession of the Capital will be taken as a proof of weakness on the part of the British."

—— It is stated in the Bombay Times that Dr. Giraud is about to give a course of public lectures on Voltaic Electricity, at the Grant Medical College, commencing on Saturday next at 4 P. M.

CIVIL APPOINTMENTS, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 12th February, 1853.

Mr. W. E. Frere, Agent for the Right Honorable the Governor at Surat, is allowed leave of absence, on private affairs, for the period of ten days, under Section XI. of the Absentee Rules.

Bombay Castle, 14th February 1853.

Major D. C. Graham, Political Superintendent of Kolapoor, resumed charge of his duties on the 1st instant.

Mr. J. M. Davies, Resident at Baroda, is allowed leave of absence, on private affairs, for the period of one month, under Section XI of the Absentee Rules.

Bombay Castle, 16th February, 1853.

Lieutenant F. Schneider, Adjutant of the Sawunt Waree Local Corps, resumed charge of that appointment on the 8th instant.

By Order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 10th February 1853.

Mr. A. W. Hughes, to be Supernumerary Sub-Assistant Superintendent in the Revenue Survey Department at Rutnagherry, from the 1st proximo.

Bombay Castle, 16th February 1853.

Dr. D. Costelloe, Superintendent at Malcolm Peth, resumed charge of his office on the 8th instant.

Lieutenant W. D. Dickson delivered over charge of his appointment of Deputy Collector in the Shikarpoor Collectorate on the 5th ultimo, and assumed charge of that of Acting Deputy Collector in the Hydrabad Collectorate, on the 17th idem.

Lieutenant G. A. Laughton is appointed Assistant to the Superintendent of the Revenue Survey and Assessment in the Southern Mahratta Country from the 1st January 1853.

Mr. S. Mansfield, Collector of Khandesh, has been allowed to proceed into the districts of that Collectorate, on duty, from the 1st December 1852.

TERRITORIAL DEPARTMENT.—FINANCE.

Bombay Castle, 16th February 1853.

Mr. G. J. Blane, Military Accountant and Deputy Accountant General, has been allowed leave of absence, on urgent private affairs, for one month from the 10th proximo, under Sect. XI of the Absentee Regulations

By order of the Right Hon'ble the Governor in Council,
H. E. GOLDSMID, Secretary to Government.

GENERAL DEPARTMENT.

Bombay Castle 12th February, 1853.

The Hon'ble the Court of Directors have been pleased to appoint the undermentioned gentlemen members of the Bombay Civil Service :—

Mr. Theodore Cracraft Hope.
Mr. H. Napier Bruce Erskine.
Mr. James George White.
Mr. Forster Fitzgerald Arbuthnot.
Mr. Rodney Stewart Lyons Sabine Pasley.

First Grade Apprentice Pandoo Chowan, of the Civil Hospital, Kolapoor, to be attached to the Jamsetjee Jejeebhoy Hospital, and admitted into the Grant Medical College as a Student Apprentice.

Bombay Castle, 16th February 1853.

Captain Hart, Civil Engineer at Sattara, has been allowed an extension of leave for one month, from the 15th ultimo.

Syud Abdool Khadir Wullud Syud Abdool Ruhimon Peerzada is appointed a Member of the Municipal Commission for the Town of Belgaum, in the room of Ahmed Sahib Wullud Ruhimon Sahib, deceased.

JUDICIAL DEPARTMENT.

Bombay Castle, 14th February 1853.

Mr. C. H. Cameron, Acting Assistant Judge and Session Judge of the Konkun, to act as Judge and Session Judge of the Konkun, from the 16th November to the 3rd December last.

The leave of absence granted on the 5th ultimo to Mr. E. M. Stuart, Judge and Session Judge of Candeish, is cancelled

Bombay Castle, 16th February, 1853.

Mr. R. H. Ryan, Acting Assistant Judge and Session Judge of Surat, is allowed leave of absence for one month, on Medical certificate, under Section VI. of the Absentee Rules.

Mr. R. White, Acting Assistant Judge and Session Judge of Dharwar, is allowed leave of absence, under Section XI. of the Absentee Rules, for one month, to proceed to Belgaum and the Coast.

Under the provision of Act XIV. of 1835, Lieutenants W. H. R. Green and W. S. Briggs, of the 2nd Regiment Scinde Irregular Horse, are appointed Assistant Magistrates in Scinde.

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 16th February 1853.

The Reverend R. H Brereton to act as Chaplain of Sholapoor.

The Chaplain and the Assistant Chaplain of Poona to visit Singhur and Poorundhur, respectively, once in each of the months of March, April, and May.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secretary to Government.

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creed, and almost all possessed of the education which it is one primary object of their instructors to impart. The majority of these churches, as will be evident from the numbers of the Missionaries, owe only conversion and supervision to the Americans. Some of them have been deprived for years of that personal care and watchfulness, which is found to be so necessary on the Continent of India, but which is not equally essential to the Burmese. Every one of these churches has its pastor, or preacher, and thirty-three of them prove the reality of their faith, by what always appears to the English mind the most conclusive of tests; they support their own pastors and their own schools. Indeed, it is occasionally necessary to check the exuberance of their liberality, as they would, if left to their own control, raise their pastors too completely above the mass of the people by whom they are surrounded. Of the energy and zeal which influences these men, we can give one instance, which does not rest on the authority of either reports, or Missionaries. The two Missionaries who generally reside at Bassein, after the conquest of that town, were reconveyed thither in one of the Company's steamers and the ship on her arrival was crowded with Burmese. The Captain, astonished, and perhaps a little displeased at the crowds who were vociferating their delight, inquired who they were, and found that they were Christians, converts and preachers, many of whom had travelled upwards of a hundred miles through a country in a state of utter disorganization, to see the "Teachers." So strong too is their fondness for Europeans, and for the civilization which they bring in their train, that during the present war two of the preachers were crucified by the Burmese, solely on the ground that they were too much attached to the British Government. All the remaining thirty-six churches, although too poor to bear the entire expenses of their own constitution, are accustomed to raise from among themselves one-half or two-thirds of the sum required. Nearly all possess Chapels, constructed and repaired by voluntary labour, and by freewill contributions collected on a system established by themselves. In every Church there is a School, but although the Burmese are remarkable among Eastern nations for the general diffusion of education among them, the Christian Schools were so obnoxious to the rulers that they were conducted in secret, and by night, a fact which may perhaps account in some measure for the "disloyalty," imputed to them by their oppressors. That gratuitous aid which is so injurious to the principle of self reliance has been carefully avoided, and nearly the whole of the converts pay for all the works they desire to read, and this number is very considerable. The entire scriptures, both Old and New Testaments, have long since been translated into the Burmese and Karen tongues, and the number of tracts and school books, which is already large, is rapidly increasing. The spread of civilization among them, we may remark, is in no small degree accelerated by the fact, that the female sex are as well educated as the male, and that it is the former who keep all accounts and manage all domestic affairs. Instruction, therefore, when once imparted, rarely fails to be communicated to the children, who acquire in their own homes those minor elements of education which are almost universal in Europe, and in which native children are generally so completely deficient.

It is needless to expatiate on success like this; the men who have achieved it, will maintain it without the assistance of the Press, but it is not the less worthy of careful attention, as one of the features of our new dominions may possibly be a diffusion of Christianity so universal, as to constitute Burmah a Christian country.—Friend of India, Feb. 3.

WEEKLY EPITOME OF NEWS.

THURSDAY,—FEBRUARY 10.

—— The Bombay Gazette of yesterday notices some mistakes that occur in the account of Baroda matters published in the Daily News and republished in the Bombay papers. The errors referred to are in connection with the name of Mr. J. Morris. It is not true that he was ever a confidential clerk of Mr. Reid, for he had not even any personal acquaintance with him; nor that he received an appointment in the Sudder Adawlut through his influence; nor that a letter addressed to him at Mr. Reid's house would have reached him; nor that Mr. Morris failed to communicate the letter signed 'J. R. Maurice,' when it first came into his possession. These things not being true, what is called a 'damning array of evidence' falls to the ground. We are surprised at the want of consideration and enquiry where the facts might so easily have been obtained; and at the unkindness and recklessness with which the name of a most respectable and worthy person has been so injuriously brought forward. Happily, the standing of Mr. M. with the Bombay Government, and with all who know the facts of this case, has not been in the slightest degree affected by the publications to which we refer."

—— The following is from the Bengal Hurkaru of the 31 ultimo:—"The Electric Telegraph yesterday reported the arrival of the H. C. Steamer Moozuffer, Captain Hewett, from Rangoon 27th instant.—This morning the following intelligence was communicated:—"All quiet at Rangoon. General Godwin and Captain Phayre had gone up to Meada. The Peace Party at Ava, it appears, had the upper hand, and had in consequence sent in proposals for a treaty of peace. Local authorities at Rangoon consider everything favourable." Major General Steel, commanding Field Force, proceeding from Martaban, January 14th, is reported to have met with reverses. We have not heard any particulars."

—— We find the following in the Telegraph and Courier:—"The Chinese authorities are every where warning the people against Coolie emigration. The following is an extract of a proclamation taken down from the walls of Tie-Chi-Fu:—'How then should a man sell his precious body to be a slave to the barbarous foreigners, and exclude himself for ever from the worship of his ancestors. The scholars, farmers, mechanics, and merchants each have their lawful pursuits, and even those who have no means to trade, and are acquainted with no art, may rely upon the Government and enlist themselves as volunteers to put down the Rebels. If they acquit themselves successfully, the Imperial Court will reward them, and their parents' names will be magnified, and for their sake their children will be honoured and enriched. How much better is this than to be a foreigner's slave while living, and a foreigner's spirit after death. We, with the sympathy of a parent, pity you. Hereafter let the fathers teach the sons, and the elder brothers encourage the younger to extinguish all thought of going to a foreign country. Beware of what you are doing. Let the will of your Imperial Sovereign and filial piety to your fathers remain in your hearts. If any more of those rogues be found among you, decoying you away to waste your lives, let them be handed over to the police and to be dealt with after the severity of the law. We now warn the shameless agents of foreigners, that they may not complain that they had no previous admonition."

"Let each obey this special Edict.

"Hien Fung, 21 year, 11th moon, 2d day."

FRIDAY,—FEBRUARY 11.

—— A correspondent of the Madras Christian Herald says:—"Permit me to draw the attention of your lay correspondent, enquiring for sermons suited to an up-country station without a Clergyman, to some exceedingly simple and scriptural discourses by George Burder, styled "Village Sermons" and published by the Religious Tract Society—procurable I think at the transferred C. M. Book Depository, Madras. The sermons in question I have myself read to a small Cantonment congregation, and found them peculiarly suited to the purpose, being well adapted to the comprehension even of the Drummers and Bandsmen; indeed persons of this class have requested the loan of them during the week, being much struck by the force of Truth contained in them."

—— The two paragraphs annexed are from the same:—"A Coorg was baptised at Mangalore by the Rev. H. Moegling, of the German Evangelical Mission, on the 6th January last. This appears to be the first fruits of that fine race unto Christ. Many of our readers will rejoice with us at the intelligence. Let them pray that a door may be opened for the full publication of the Gospel among the Coorgs, by our devoted German brethren."

An interesting addition was made to the little Mission Church at Guntoor on the 2d. January, by the baptism of an aged Weaver from Angole. He had been desirous of baptism for some years, and said that his attention had first been drawn to Christianity, at least twelve years ago, by tracts given away by Missionaries passing through Angole. He was instructed and baptised by the Rev. C. F. Gronning, of the American Evangelical Lutheran Mission.

—— The Madras Athenæum informs us that "The illustrious Parsee Knight of Bombay, Sir Jamsetjee Jeejeebhoy, moved by the success of Dr. Hunter's schools of Industry and Art at Madras, has applied to that gentleman for instructions how to proceed in the establishment of similar Institutions for the benefit of his countrymen at Bombay. The design is in accordance with the practical benevolence of the generous heart that formed it, and to no quarter could he have applied for advice on such a subject with better prospect of getting what he needs Sir Jamsetjee proposes to build at his own expense schools on the model of those founded by Dr. Hunter and to bear the principal pecuniary burden of the experiment. A similar application has also been made we hear from Roorkee. Can light come from the Benighted?"

—— We mentioned the other day that Lieut. Græme, of the Madras Artillery, had killed his horse-keeper by kicking him. The Calcutta Citizen says:—"We understand that a dog killer who killed one of the dogs of a European residing at Mirzapore, Calcutta, found straying on the public streets, was shot dead by the owner, who, we learn, has made himself scarce."—For the last two or three months the instances of violence and homicide committed by European upon natives have been alarmingly numerous. We are convinced that the tone of the press is not what it should be in reference to such instances. Few editors deal with them in the exercise of strict impartiality; and thus a most pernicious public sentiment with reference to the value of the life and well-being of natives, is fostered. A still more painful circumstance is that the natives of India who suppose generally that Christianity, like Hinduism, Mahomedanism &c., is a religion of inheritance and who look upon Englishmen as the embodiment of its principles, are, by the outrageous acts above alluded to, confirmed in their opposition to the truth, and rendered less accessible to its influence.

SATURDAY.—FEBRUARY 12.

—— The Lahore Chronicle says:—We "believe, there are but few, if any of those, who have recently visited Kashmeer, who have not received attention of some sort, some more, some less, from Maharaja Goolab Sing, his sons, or his Officers. The hospitality has been acknowledged with thanks in some cases. In others, it has been but ill requited to the extent even of abuse in the columns of the public papers. It affords us, therefore, the greater pleasure to mention, that, in one instance, more than a mere acknowledgment has been conveyed to the Maharaja, in the shape of a beautiful steel and working model of a saw mill, forwarded through the local authorities, by Major Holmes, of the 12th Irregular Cavalry. The gift is peculiarly applicable at a time when the resources of the vast hill forests in His Highness's territories, are being developed so profitably for their owner. We believe that a saw mill, on the principle exhibited by the model, is to be constructed at Lahore, before it is forwarded on to Jumoo, and if the Maharajah should be induced to have mills erected on the same plan, alongside his mountain streams, many forests, now next to inaccessible, will be made available to the trader."

—— The following is from the London Times: "Sacramento is destroyed now, and destroyed so utterly that five brick buildings are all that remain out of a town as large as Windsor. Several places of worship, innumerable magazines, and between 2,000 and 3,000 houses were absolutely consumed in the space of a few hours; the loss of property is said to exceed £2,000,000 sterling, and though the practised alertness of California citizens exempts them from much of the peril of such visitations, the fire in question proved too rapid in its progress even for them, and fourteen persons actually perished. Such was the great fire of Sacramento—a conflagration almost as large, even by direct comparison, as that of any ancient city on record, and far larger if estimated with reference to its actual size. Probably no town or city ever yet suffered from a fire which left so few habitations standing."

—— Gold, iniquity and conflagrations seem to be the triad of California characteristics. One is reminded of the words of Habakkuk: 'the people shall labor in the very fire'—We subjoin the following additional extract:—"An incident of characteristic effect completes the story. While the fire was actually at its height, the acuteness of Californian wit had descried the impending rise in the price of building materials, and a steamer was presently chartered by two or three speculators for the neighbouring city of San Francisco. As a natural consequence it was crowded with passengers intent on the same object, but the original 'charterers' caused themselves to be put privately on shore, and gave orders that the steamer should beat about in the bay for a few hours, while they availed themselves of the chance to 'operate' at leisure. The trick, however, was thought, under the circumstances, to be too 'smart,' and an 'indignation meeting' was held by candle-light on the ashes of Sacramento to protest against the proceeding."

—— The Delhi Advertiser says:—"The announcement may appear premature, but we nevertheless make it, on what we undoubtedly consider good authority, that the king of Oudh has applied to the British Government to relieve him of his nominal sovereignty, assume the total administration of his territories, making a liberal provision for the support of himself and the royal family of Lucknow. His Majesty, we are given to understand, has been urged to this proposition by a combination of circumstances, of which the prevalence of anarchy and misrule in his dominions is foremost, and it is said that the subject is now under the serious consideration of the supreme authorities, a circumstance to which may be attributed the postponement of Lord Dalhousie's